CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanies.

HYMN,

Sung after the Sermon by the Rev. John Morell, LL.D. before the friends and supporters of the UNITARIAN FUND, *at Parliament Court Chapel, in London.*

Ancient of Ages! humbly bent before thee,
Songs of glad homage, Lord! to thee we bring;
Touched by thy spirit, O teach us to adore thee,
Sole God and Father! Everlasting King!
Let thy light attend us,
Let thy grace befriend us,
Eternal—Unrivalled—All-directing King!

Send forth thy mandate! Gather in the nations,
Through the wide universe thy name be known;
Millions of voices shall join in adorations,
Join to adore thee, Undivided God!
Every soul invited,
Every voice united,—
United to praise thee! Undivided One!

PSALM XLII.

The author of this elegant complaint, exiled from the temple, and from the public exercises of his religion, to the extreme parts of Judea, persecuted by his numerous enemies, and agitated by their reproaches, pours forth his soul to God in this tender and pathetic composition. The ardent feelings of a devout heart are admirably expressed, while the memory of former felicity seems to aggravate his present anguish. The following paraphrase, though infinitely short of the original in sublimity, will perhaps serve to evince the correspondence of the subject and sentiments of this poem, with the elegiac productions of modern times. *Bishop Lowth.*

As pants the wearied hart for cooling springs.
That sinks exhausted in the summer's chace,
So pants my soul for thee, great King of Kings!
So thirsts to reach thy sacred resting place.

On briny tears* my famished soul has fed,
While taunting foes deride my deep despair;
"Say, where is now thy great deliverer fled?
Thy mighty God—deserted wanderer, where?"

Oft dwell my thoughts on those thrice happy days,
When to thy fane I led the jocund throng;
Our mirth was worship, all our pleasure praise,
And festal joys still closed with sacred song.

Why throb, my heart? Why sink, my sadd'ning soul?
Why droop to earth, with various woes oppres'd?
My years shall yet in blissful circles roll,
And joy be yet an inmate of this breast.

By Jordan's banks with devious steps I stray,
O'er Hermon's rugged rocks, and deserts drear;
E'en there thy hand shall guide my lonely way,
There thy remembrance shall my spirit cheer.

In rapid floods the vernal torrents roll,
Harsh-sounding cataracts responsive roar;
Thrice angry billows overwhelm my soul,
And dash my shattered bark from shore to shore.

Yet thy soft mercies, ever in my sight,
My heart shall gladden through the tedious day;
And midst the dark and gloomy shades of night,
To thee I fondly tune the grateful lay.

Rock of my hope! great solace of my heart!
Why, why desert the offspring of thy care,
While taunting foes thus point th' invidious dart?
"Where's now thy God! abandon'd wand'rer, where?"

Why faint, my soul! why doubt Jehovah's aid?
Thy God the God of mercy still shall prove!
In his bright fane thy thanks shall yet be paid;
Unquestioned be his pity and his love! †

* It seems odd to an English reader to represent *tears* as *meat* or *food;* but we should remember that the sustenance of the ancient Hebrews consisted for the most part of liquids, such as *broths, pottages,* &c.

† This poem seems to have been composed by David, when he was expelled his kingdom by his rebellious son, and compelled to fly to the borders of Lebanon, as is plain he did from the 2 Sam. xvii. 17. Undoubtedly, whoever composed this Psalm, was expelled from the sacred city, and wandered as an exile in the regions of Hermon, and the heights of Lebanon, whence Jordan is fed by the melting of the perpetual snow, (verse 7). Let it be remembered, by the way, that David never betook himself to these places when he fled from Saul, but concealed himself in the interior parts of Judea. Here then he pitched his camp, protected by the surrounding mountains and woods, and hither the veteran soldiers attached personally to him, and averse to change, resorted from every part of Palestine. Here, also, indulging his melancholy, the prospect and the objects about him, suggested many of the ideas in this poem. Observing the deer, which constantly came from the distant valleys to the fountains of Lebanon, and comparing this circumstance with his earnest desire to revisit the temple of God, and perhaps elevating his thought to a higher, celestial temple, he commences his poem:

> "As the hart panteth after the water brooks,
> So panteth my soul after thee, O God!
> My soul thirsteth for God, for the living God;
> When shall I enter, and appear before God!"

That is, *enter into the temple,* from which I am now an exile. He adds a bitterer cause of grief than his exile, viz. the reproaches of the multitude, and the cruel taunt, that he is *deserted of his God,* and that the Deity of whom he had boasted, fails to appear to his assistance, than which nothing can be more grating to an honest mind, and a mind conscious of its piety. Compare 2 Sam. xvi. 7, 8.

> "My tears have been my sustenance,
> By day and by night,
> While they continually say unto me,
> Where is now thy God."

The repetition of the name of God raises in him fresh uneasiness, and causes all his wounds to bleed again; and this forces him to exclaim: "I remember *God,* and I dissolve in tears; when I went with the multitude to the temple of God, with the voice of joy and gladness, with the multitude leaping for joy."

He now restrains his tears:

> "Why art thou so cast down, O my soul?
> And why art thou so disquieted within me?
> Hope thou in God, for I still shall praise him."

He again breaks forth into lamentations, with which he elegantly intermingles a poetical description of Lebanon. There are upon those hills frequent cataracts, and, in the spring season, the rivulets are uncommonly turbid by the melting of the snow:

> "Deep calleth unto deep at the voice of thy cataracts;
> And all thy waves and thy billows are gone over me."

These form the principal imagery of the poem, and I omit the rest, lest I should fatigue the reader by the minuteness of criticism, which is both useless and impertinent, when the subject wants no illustration. *Prof. Michælis.*

TOTAL DEPRAVITY.

The following remarks are a continuation of extracts given in our last number, from Cogan's Letters to Wilberforce, on *Total Depravity.*

Of the innumerable errors, which have tarnished and disgraced our holy religion, the one which you consider as lying at its foundation, [total depravity] appears to the writer of these letters, to be one the most pernicious in its tendency, and the weakest in point of evidence. The above animadversions will indicate how little can be urged in its support, even by your eloquence, on the principles of reason; and there is scarcely a doctrine that has been embraced by the most enthusiastic visionary, which cannot boast equal, if not greater authority from Scripture. A few, very few detached passages, taken from their peaceful stations, where their plain and simple meaning was well understood by their connexions, have been assiduously collected together, and compelled, by forced interpretations, to give a fallacious evidence in favour of a doctrine they knew not, and with which they had no concern. These are strong expressions, but they are dictated by a conviction founded on the strongest proofs.

The abbettors of the calvinistic doctrines act consistently, in being strenuous for the support of original depravity; for they justly view it as the *foundation* of a system, which they have mistaken for genuine christianity, and which cannot be subverted without the demolition of the superstructure. The strongest argument they can possibly produce in its favour, is not to be found in positive evidence, but in its being absolutely necessary to the support of other doctrines, which they consider as of divine authority. Were those doctrines in themselves capable of demonstration; did they resemble first principles that must be true, then the necessity of its relation to them would furnish a plausible inference of its truth also; but as this is not the case, such a circuitous mode of reasoning cannot be admitted. All that can be acknowledged is, that the doctrine of original sin is an essential part of their system; but it remains to be proved, that this is the system of genuine christianity, and not a fabric of human invention.

Those, who entertain very different ideas of the nature of christianity, not feeling this necessity, have mostly been satisfied with rejecting the doctrine, as superfluous; or with suggesting a few general arguments in opposition to it, without entering into a minute investigation of the subject, or aiming at its complete confutation.

But a tenet that is still received among the churches of Europe; that has been believed as an essential article of the christian faith, by a constellation of great and wise men, in different ages; that is warmly espoused by yourself, and preached at the present hour by a very numerous and pious body of christians, ought not to be dismissed without full examination, and without the strongest evidences of its being unscriptural or irrational.

It appears to the author of these letters, that such evidences can be produced. He first collected them for his own satisfaction, and is desirous, of stating them to your conviction. He also was educated in this fundamental article of the established faith; but he no sooner began to reason, than he felt insufferable uneasiness that such a doctrine should be a revelation from a God, who is benignity itself. He could not possibly silence "those unbelieving doubts, which are ever springing up in the heart." The doctrine appeared so repugnant to the character of a Being, whom we are ordered to love and adore, that a sincere concern for the honour of that Being, led him to inquire whether, of a truth, it was from God. The letters, which he has the honour of addressing to you, contain the result of this inquiry, which he submits to your serious consideration.

ENCOURAGEMENT TO ACTIVE DUTY.

If it be to the home of manhood you return, my brethren, consider well what duties it imposes. The years of your youth and your education are passed; the years of age and of weakness are approaching. Now, therefore, is the season of real virtue, and of strenuous duty,—the noonday of your being, when all your powers are entire, and when the Sun of Righteousness burns above your head. Beneath your own roof, every honour, and every usefulness of your being awaits you,—the honours of the master, the parent, the friend, and the citizen. These are the duties to which the Father of the Universe "sends you away." In confiding them to you, he hath made you no less than "a fellow-worker with himself," in the diffusion of happiness to his creation; and in calling you to their discharge, he is qualifying you for some higher service, in a condition of being where virtue is unknown to misfortune, and where death and sin prevail no more.

If it be to the house of age you are returning, my brethren, where the storms of winter are gathering, and the sun is going low in your sky, there are yet duties which await you, tho' they are tempered to the falling condition of your being, and suited to the infirmity of your strength. You are come to the evening of your day;—"its heat and its labours" are passed, and you are called upon to repose in the cool shade of memory and of meditation. It is now you are to review with unimpassioned eye, the transactions in which you have borne a part,—to instruct the young who surround you, by the long experience you have acquired; and to teach them with the wisdom of old, that "to fear God and to keep his commandments" constitute the whole happiness, as well as the whole duty of man. It is now, when passion has ceased, and the illusions of the world subside, that you are called upon to renew that innocence which life has impaired,—to repent those frailties which time may have brought,—and to rekindle, even under the shades of age, that high and holy spirit, which the inspiration of the Almighty breathed into you with the breath of moral life. "Though the evil days may be come," in which you have no pleasure in them," they are yet come in mercy, to wean you from a temporary world, to awaken higher hopes, and to inspire better feelings,—to call you to put your trust in Him, "who was, and is, and is to come,—in whose presence there is the fulness of eternal joy, and at whose right hand there are pleasures for evermore." *Alison's Sermons.*

REASONS FOR CONTENTMENT.

As to some other things which the poor are disposed to envy in the condition of the rich, such as their state, their appearance, the grandeur of their houses, dress, and attendance, they only envy the rich these things, because they do not know the rich. They have not opportunities of observing with what neglect and insensibility the rich possess and regard these things themselves. If they could see the great man in his retirement, and in his actual manner of life, they would find him, if pleased at all, taking pleasure in some of those simple enjoyments which they can command as well as he. They would find him amongst his children, in his husbandry, in his garden, pursuing some rural diversion, or occupied with some trifling exercise, which are all gratifications, as much within the power and reach of the poor man as of the rich; or rather more so.

To learn the art of contentment is only to learn what happiness actually consists in. Sensual pleasures add little to its substance. Ease, if by that be meant exemption from labour, contributes nothing. One, however, constant spring of satisfaction, and almost infallible support of cheerfulness and spirits, is the exercise of domestic affections; the presence of objects of tenderness and endearment in our families, our kindred, our friends. Now have the poor any thing to complain of here? Are they not surrounded by their relatives as generally as others? The poor man has his wife and children about him; and what has the rich man more? He has the same enjoyment of their society, the same solicitude for their welfare, the same pleasure in their good qualities, improvement, and success; their connection with him is as strict and intimate, their attachment as strong, their gratitude as warm. I have no propensity to envy any one, least of all the rich and great; but if I were disposed to this weakness, the subject of my envy would be, a healthy young man, in full possession of his strength and faculties, going forth in a morning to work for his wife and children, or bringing them home his wages at night.

But was the difference of rank or fortune of more importance to personal happiness than it is, it would be ill-purchased by any sudden or violent change of condition. An alteration of circumstances, which breaks up a man's habits of life, deprives him of his occupation, removes him from his acquaintance, may be called an elevation of fortune, but hardly ever brings with it an addition of enjoyment. They to whom accidents of this sort have happened, never found them to answer their expectations. After the first hurry of the change is over, they are surprised to feel in themselves listlessness and dejection, a consciousness of solitude, vacancy, and restraint, in the place of cheerfulness, liberty and ease. They try to make up for what they have lost, sometimes by a beastly sottishness, sometimes by a foolish dissipation, sometimes by a stupid sloth; all which effects are only so many confessions that such changes were not made for man. If any public disturbance should produce not an equality (for that is not the proper name to give it,) but a jumble of ranks and professions amongst us, it is not only evident what the rich would lose, but there is also this further misfortune, that what the rich lost the poor would not gain. I (God knows) could not get my livelihood by labour, nor would the labourer find any solace or enjoyment in my studies. If we were to exchange conditions to-morrow, all the effect would be, that we both should be more miserable, and the work of both be worse done. Without debating, therefore, what might be very difficult to decide, which of our two conditions was better to begin with, one point is certain, that it is best for each to remain in his own. The change, and the only change, to be desired, is that gradual and progressive improvement of our circumstances which is the natural fruit of successful industry; when each year is something better than the last; when we are enabled to add to our little household one article after another of new comfort or conveniency, as our profits increase, or our burden becomes less; and, what is best of all, when we can afford, as our strength declines, to relax our labours, or divide our cares.

If in comparing the different conditions of social life, we bring religion into the account, the argument is still easier, religion smoothes all inequalities, because it unfolds a prospect which makes all earthly distinctions nothing. And I do allow that there are many cases of sickness, affliction, and distress, which Christianity alone can comfort. But in estimating the mere diversities of station and civil condition, I have not thought it necessary to introduce religion into the inquiry at all; because I contend, that the man who murmurs and repines, when he has nothing to murmur and repine about, but the mere want of independent property, is not only irreligious, but unreasonable in his complaint; and that he would find, did he know the truth, and consider his case fairly, that a life of labour, such, I mean, as is led by the labouring part of mankind in this country, has advantages in it which compensates all its inconveniences.—When compared with the life of the rich, it is better in these important respects. It supplies employment, it promotes activity. It keeps the body in better health, the mind more engaged, and, of course, more quiet. It is more sensible of ease, more susceptible of pleasure. It is attended with greater alacrity, a more constant cheerfulness and serenity of temper. It affords easier and more certain methods of sending children into the world in situations suited to their habits and expectations. It is free from many heavy anxieties which rich men feel;—it is fraught with many sources of delight which they want. *Paley.*

The following is an extract from a sermon preached by the celebrated Maturin, on the death of his neice, who died at the age of eighteen years:

The consideration of the infinite superiority of a religious education has been forced on my mind by an instance, which, painful as it was, was also most powerful. Nor let me be thought to depart from the decorum of this place, if I mention it. What indeed should forbid me from this place to speak of the dead? This is the place to speak of them.

I knew one who entered life with advantages such as few of her sex possess; young—very young, beautiful, accomplished, affluent, the idol of her family, the delight of every eye that saw her. She grew as fair and fresh as the gourd over the head of Jonah; but God had prepared a worm to smite the gourd,—and it withered. I saw her her suffer,—I saw her die. She lingered through two years of torture, unexampled and unmitigated. I often saw her lip turn white with agony,—I never saw it quiver with a murmur. Her youth struggled hard with death, and her friends clung to hope, while there was a hope to cling to. While she could yet walk, she frequented the house of God; when she could no longer do so, she worshipped him from her bed of suffering. Hope and faith were with her there, and her charity "never failed;" her last action was to press with her cold hand into mine her accustomed ample bounty to the poor. By her death-bed stood her triumphant mother—yes, triumphant—for grief, that conqueror of all things human, contends in vain with the power of the gospel.

What supported that mother in that hour?—she had led her, when a little child, to Jesus, and now she resigned her to him—aye, and with a happier spirit than if she had stood at the altar to give her daughter's hand to the first and fairest of the sons of men. What consolation could that mother have then derived from the sight of withered youth, faded beauty, and prostrate talents? None—her consolation was from above. She saw her young pilgrim going to the promised land, and the view enabled her to watch her as she passed through the waves of Jordan.

Parents, and all who hear me, you may one day be called to her trial—would you not wish for her consolation? Worlds—worlds would you give for it then! Purchase, O purchase it now! The price is easy, is delightful; it is this—that you "suffer your children to come unto Christ and forbid them not."

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JUNE 25, 1824.

Professor Griesbach. A late number of the Boston Telegraph contains a short article, in which some remarks are made upon the principles upon which Professor Griesbach was guided in his comparison of different manuscripts, relative to his edition of the New Testament.

Among other remarks are the following, together with the extract from Griesbach appended:

"The advocates of Unitarianism have taken great advantage of his interpretation in many cases, as considering it more favourable to their particular views, than the common translation of the Bible. Accordingly Professor Griesbach stands with them in very high estimation.

"But what was the effect of this interpretation upon the mind of the interpreter himself? He must be allowed to have perceived the force of such alterations, as clearly as any other man can do, and what was the result? Very different indeed from that which Unitarians deduce from it?—a firm conviction of doctrines which they denounce as false and dangerous.—The doctrine of the Trinity in Unity was as firmly believed by Professor Griesbach, as perhaps by any person living. Hear his own plain and solemn words:

"'Meantime it may appear to some persons that I have not a little impaired the evidence of one doctrine, and one too of prime excellence, the doctrine I mean of the proper divinity of Jesus Christ, when they find not only the celebrated passage, 1 John v. 7 thrown out of the text, but also the received reading of 1 Tim. iii. 16 (as well as of Acts xx. 28) brought into doubt, and left to the judgement of the reader. Wherefore, that, as far as possible, I may remove all unfair surmises, and deprive ill-disposed men of every handle for calumny, I first of all publicly declare, and take God to witness, that I entertain no doubt whatever respecting the truth of that doctrine. And indeed the arguments and passages of scripture by which the proper Deity of Christ is established, are so numerous and so clear, that I am truly at a loss to conceive, how any person, granting the Divine authority of the Holy Scriptures, and adopting just rules of interpretation, can call this doctrine into question.'"

Our readers will perceive by this extract that the correctness of the text of Griesbach is publickly admitted, notwithstanding it is thought to favour Unitarianism. An argument in favour of the trinity is attempted to be drawn from the circumstance, that Professor Griesbach still believed the truth of the doctrine, though he rejected, as no part of Scripture, those texts which have formerly been chiefly relied on for its support. Now we are willing that the argument for the trinity, grounded on professor Griesbach's opinion should go for what it is worth; and it should certainly be considered worth as much as the opinion of any man. Yet none, we trust, will pretend that the opinion of *any* or of *all* men is to be put in comparison of even a single explicit declaration of the word of God on this subject. The texts here rejected by Griesbach, are far from declaring that Jesus Christ is the one Eternal God. Yet as they are almost the only ones in Scripture, which can be considered as furnishing anything like direct evidence of the doctrine of the trinity, we know not how our trinitarian brethren can well spare them from the controversy.

For our own part, instead of regretting that Professor Griesbach was a trinitarian, we rather think it a subject of congratulation to all the friends of true religion and of a pure scriptural text. The circumstance of having an improved and pure text, which shall be generally received by the different classes of the christian community, is infinitely more important than the question, What shall be the particular faith of even the entire present generation of men. As great an error as we consider the doctrine of the trinity, we think that truth and the moral creation would be infinite gainers, if future generations could have a pure and genuine scriptural text, even though the universal prevalence of the doctrine of the *trinity*, during the whole present age, should be the price of its purchase.

Whatever influence, therefore, Professor Griesbach's opinion may have on the faith of others, in relation to the trinity, we consider it a circumstance highly advantageous to truth, and seemingly providential, that he should have been a trinitarian, inasmuch as had he been otherwise, his text would not have been generally accepted, and we should have been still without a common and acknowledged standard of pure, scriptural truth.

Ecclesiastical Infallibility. In the June number of the Missionary Herald, an account is given of a conversation between a Roman Catholic curate, and Messrs Fisk and King, missionaries to Palestine. The whole of this conversation is so extraordinary, and is so full of instruction to all who are disposed to claim infallibility, and to exalt themselves above their fellow-christians, that we have thought it expedient to transfer it to our columns.

It appears that Messrs Fisk and King went to visit the convent of *Terra Santa*, and not finding the Superior at home, they engaged in conversation with some of the monks, on the subject of worshipping saints. The curate overhearing the conversation, sent them a request to come to his room:

"We went to his room, and met him at the door. He asked if we had come there to dispute. We told him, No;—but that we had come to visit the Superior, and were sorry not to find him at home. He then began to talk loudly, and rail against the English; said they were 'all excommunicated; without a priesthood, and all going to the house of the Devil.' We stood at the door, and spoke to him respecting the best means of learning the truth,—prayer, a humble, docile and impartial mind, and the spirit of the Gospel; and remarked that a minister of Christ ought to speak with humility and kindness. He said, Yes, and lowered his voice, but soon began to rage again.

"After a while we succeeded in calming his rage a little, and asked him to shew us his library. But while we were looking at his books, he began to rave again; told us he did not wish to converse with us; pointed to the door, and advised us to go away. We addressed him on the duty of *praying*,—not as the Pharisees did of old, but with a humble and contrite heart; told him that we were rapidly going to eternity, and must soon stand before God, and give an account for ourselves. He interrupted us, and demanded why we preached so to him. We replied, 'Because we cannot but feel that you have perverted the Holy Scriptures, and taken instead of them the traditions of men. We are acquainted with many of your church, and find your influence is not good, and we know that you must stand before God, and give account.' At this, which we uttered as mildly as we could, he assumed the appearance of a madman; and walked hastily across the room, saying, 'We are the true church. We are illuminated by the Holy Ghost. I can teach you, and not you me.' We then asked him if he was not sensible that he did not exhibit the meek and humble spirit of Jesus Christ. He replied, 'When men go about in this way, vomiting poison, I would *crush* them under my feet.' As he said this he stamped violently on the floor, and then pointed to the door, and said, 'You had better go.' When we spoke of praying for him, he said, 'I have no need of your prayers. We are Catholics, and know the truth. You have more need to pray for yourselves.' Finding all attempts to obtain a calm discussion vain, we left the unhappy man in the midst of his rage, grieved that any one who could manifest such a spirit should ever be called a minister of the Prince of Peace."

It appears from their own account, that the missionaries had greatly the advantage of the curate in preserving their temper, though it is not very manifest who had the advantage in the *argument*, if argument it may be called. For our own part we think it must be an unspeakably amusing scene to witness the combat between two parties who are both fenced about by an undoubting sense of the infallible correctness of their own faith; and who look upon all others, as "*excommunicated—and going to the house of the devil.*" Such an interview, we should suppose, would have the best possible effect in bringing each party to a sense of the absurdity of their own unreasonable claims. Each seeing his own image reflected in the other, must, on the least reflection, feel deeply ashamed of his pretensions. The self-sufficient Catholic could not for one moment brook the thought, that the infallible correctness, purity, and supremacy of his church should be doubted. It was probably a circumstance to which he had been so little accustomed, that it put him entirely off his guard. It was so novel a predicament that he knew not how to conduct himself, or to defend his cause, but by railing. It were well therefore, we conceive, that such men should occasionally be brought to their senses by coming in contact with those who know as well as they do, how to make pretensions to infallibility.

And if the whole merits of the case were scanned, and the Catholic should also give his report of the conversation, we doubt not it would appear that however the missionaries governed their temper, they were at least a little uncourteous, and used expressions adapted to irritate rather than sooth one who had been accustomed only to the voice of submission.—The Catholic probably supposed himself comparatively cool, and no doubt made report to the Superior, of the violence and intemperate warmth and rudeness of the missionaries. So much are men deceived in the character of their own doings, and so impatient are they of contradiction, or of high pretensions in others, after having long indulged an overweening sense of their own importance and infallibility.

But why should the missionaries complain of the high pretensions and exclusive spirit of the Catholic? It certainly was not the first time that they had heard of such pretensions and such a spirit. They need not have gone to Catholic countries to learn its existence. The great subject of complaint undoubtedly was, that it was brought to bear upon themselves,—that it opposed itself to their own pretensions, and met them upon their own ground. No doubt such buffetings will do our missionary friends good, will teach them to lower their claims, to respect the opinions and rights and feelings of their brethren. And we hope it may not be an unprofitable and fruitless lesson to our brethren on this side of the water, who have been in the habit of assuming to exercise lordship over their fellow-christians, and to cast out as evil the names of those who have ventured to dissent from the popular orthodoxy, and to think and believe for themselves.

We understand that the Rev. Mr Greenwood, of Baltimore, has declined the invitation lately received to resume his labours as minister of the New South Church and Society in this city.

Unitarian Chapel in Calcutta. The Unitarian Society lately established in Calcutta, has made great efforts for the erection of a place of worship. About 11,000 sica rupees have been subscribed for this purpose in Calcutta; 7,000 sica rupees of this sum were subscribed in the month of September last. The estimated expense of the Chapel is from 30,000 to 40,000 sica rupees. If one half the sum can be realized in Calcutta, it is hoped that the remainder may be furnished by Unitarian Christians in England and America.

We learn from the Unitarian Repository, of Calcutta, that the controversy between Dr Marshman and Rammohun Roy, has attracted considerable attention in England; the Baptists having republished what was written on one side of the question, and the Unitarians what has been written on the other.

The Rev. A. Mc'Lellan, professor at Dickinson College, has been elected to the office of President of that institution.

Methodists. It appears by the following paragraph, that an attempt is now making to effect an improvement in the government of the Methodist Episcopal Church:

"At a meeting of a number of the itinerant and local ministers and laymen of the Methodist Episcopal Church, convened in the city of Baltimore, from different parts of the United States, for the purpose of adopting such measures as, in their judgment, shall be best calculated to effect an improvement in the government of said church, Dr S. K. Jennings was called to the chair, and Dr Francis Waters appointed Secretary; when, after due deliberation, and a free interchange of ideas, the following measures were agreed upon. *First*, to institute a periodical publication, entitled *Mutual Rights of the Ministers and Members of the Methodist Episcopal Church*; to be conducted by a committee of Ministers and Laymen. *Secondly*, to raise societies in all parts of the United States, whose duty it shall be to disseminate the principles of a well balanced church government, and to correspond with each other. *Thirdly*, to appoint a committee out of their own body, to draft a circular addressed to the Ministers and Members of the Methodist Episcopal Church, and to forward the same forthwith to all parts of the United States. The following persons were accordingly appointed: Dr Samuel K. Jennings, Baltimore; Dr J. French, Norfolk; W. Smith, New York; Gideon Davis, Georgetown, D. C. John Wesley Boardley and Philemon B. Hopper, Esq. Eastern Shore, Maryland."

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Mr Reed.—It has often been a subject of astonishment, that so many who profess the greatest zeal for the interests of religion, should confine their exertions to what is, in reality, adventitious to the the true spirit of Christianity, and should pass by with indifference those great and commanding principles which enter deeply into the life and soul of genuine piety,—which support the faith and hope of the sincere disciple of Jesus,—and which are silently and gradually moulding his mind into the image of the purity and holy joy of heaven. It is the zeal for objects comparatively unimportant, and sometimes positively at variance with the genius of the religion of Christ, that has produced the most lamentable dissensions and alienations of feeling, and bitterness of party spirit, and offensive displays of spiritual pride, among the professed followers of our Lord; and has corrupted the divine simplicity and the unimposing majesty of our common faith, with the revolting appendages of narrow bigotry and credulous superstition. Did christians confine themselves to what is plain and indisputable in the revelation they adopt as their guide,—were they more earnest for the diffusion of human happiness than for the little triumphs of a religious sect,—more anxious for holiness of life among men, than for unanimity in speculation,—more devoted to the cause of human improvement than to the paltry interests of a technical system, we should not witness the unholy contentions and heartless and wearisome discussions of theories, and mutual jealousies and recriminations, which are now the sport of the thoughtless and unbelieving, while they are the sorrow of the peaceful and contemplative servant of God.

But while the good man will reprobate the mistaken principles which have given rise to the gloomy separations and disputes among christians, he will rejoice, if, by their means, any advantage is ultimately derived to the cause of virtue and truth,—he will bless God if this dark cloud is the harbinger of a beautiful and glorious day, when truth shall burst from her concealment and pour her whole influence, in all its brightness and power, over the heart and mind of man.—There is another view, in which a reflecting and good mind will regard the struggle that is now going on between the partisans of different religious sentiments. While watching the progress of the strife, and exulting at the success, or cast down by the defeat, of those with whom are his most cherished sympathies, the practical christian will be aware of the perils to which his religious character is exposed. The flame of piety, he knows, even in the most purified hearts, burns with a faint and feeble light; it must be guarded carefully, and it must not be exposed, but with caution, to the rude influence of the world; the wild blasts of passion must not come near it, or it will die; the breath of sinful emotion poisons it; the angry tumults of sectarian dispute prevail over it. He well knows, that when we leave the secret place of holy meditation, our affections, which have been touched and made better, are also more delicate; and if not wounded and crushed by the rough hand of unfeeling controversy, they are still liable to be blasted and made cold. We are in danger of losing the pure and lowly feelings which reign in the breasts of God's favoured children, and of assuming the harsh emotions and proud spirit of the combatant, and sometimes the daring exultation and high boastings of the conqueror.

To these perils, christians at the present day are exposed in no ordinary degree. 'For it is a day, emphatically, of religious excitement; too much, I fear, a day of religious strife. The christian community is divided. A spirit of separation, and of contention, and of innovation has been long and powerfully at work. While one class of the believing disciples of our Lord dare not and cannot abide, in what they deem pernicious corruptions of our common faith,—corruptions, introduced in ages of intellectual darkness, of superstition, of rash speculation, and of vain philosophy,—perpetuated by political artifice and spiritual ambition, in some instances; by an honest and mistaken piety in others; and in all, by early prejudices and deep rooted opinions, formed without due examination; or biassed and led away by the force of innumerable and imperceptible false influences, and now supported by reasonings which they cannot understand; by arguments, in which they see, not strength, but fallacy; by texts and detached sentences of Scripture, erroneously interpreted; by meanings, forced on the language of a sacred writer, which were the farthest from his original intentions; by wild appeals to the imagination and the feelings; by long and serious expostulations, well meant, but badly applied; while some christians, I repeat it, are unable to give their assent to doctrines of this character and depending on such evidence; firmly persuaded, that, in so doing, they should sin against their own souls; against that reason which God has given them, to judge what is right; against truth itself, whose bright light they see and rejoice in,—other christians cling fast to these very doctrines, as the peculiar revelations of the Almighty; the dearest and most hallowed principles of their belief; the life and substance of the glorious gospel of the Blessed God; with which they connect all pure and lofty goodness, and without whose sanctifying influences they suppose the heart of man must continue forever in its native corruption, and send forth its polluting streams of iniquity and death.

These views of the value and effect of particular religious doctrines are, certainly, not very consistent with each other. The advocates of the different opinions to which I have alluded, must appear, at first sight, entirely alienated from each other,—destitute of any common feelings or sympathies on that subject which most nearly interests the human heart. It would seem that the church of God is inevitably given up, to be the theatre of excited disputants and warring sectaries. It would seem that the prediction of our Saviour,—I came not to send peace but a sword,—is literally verified in our own times.

But there is, I firmly believe, no inevitable necessity for this gloomy and revolting aspect of the religious community. There are principles, which, if thoroughly understood and acted upon, would bring all, who love our Lord Jesus, to love one another. Under their holy and mild influence, the church would be united,—not in doctrine or opinion,—but in affection and love. Good men would then be devoted to one cause. The golden bond of charity, extending from the throne of the Eternal, would bind together in one, all things that are in heaven and that are on earth.

Far as we now are from this expected consummation, let not the devout and affectionate christian be discouraged. Weary as he is with the ringing of the arms and the shouts of the combatants of religious controversy, he may turn to the contemplation of those great acknowledged truths, which are the support of christian life and the inspiring motives to christian virtue. He may confidently trust that the time will come,—nay, if Wisdom deceive not her children,—if the signs of the times can be read by human observation,—that it will soon come,—when these fundamental, undisputed truths will be received as the brightest and the best of Heaven's revelations,—as the truths

which sanctify the soul, deliver men from the wretched bondage of sin, and exalt him to communion with his Father and his God.

In the mean time, it is well to reflect upon the peculiar trials to which he is exposed, and the peculiar duties which he is called to perform, by the relations he sustains to his fellow-christians, who follow not with him. Upon this subject I may, hereafter, suggest some hints.

C.

For the Christian Register.

Ordained in Gardner, Wednesday 16th inst. Rev. SUMNER LINCOLN, over the Church and Society in that place. Sermon by Rev. LUTHER WILLSON of Petersham, from 1 Tim. vi. 20, "*O Timothy, keep that which is committed to thy trust.* Consecrating Prayer by Rev. JAMES THOMPSON of Barre—Charge by Rev. JOSEPH EASTABROOK of Athol—Introductory Prayer and Address to the Church and Society by Rev. CHARLES WELLINGTON of Templeton—Right Hand of Fellowship and Concluding Prayer by Rev. EZEKIEL L. BASCOM of Ashby.—The late Rev. Mr OSGOOD of Gardner was uniform in his opposition to dissensions among Christians, and inculcated that spirit of love and peace which is a peculiar trait in the religion of Jesus. His instructions, it seems were not forgotten by his charge; and they have shown the greatest respect to his memory, in the entire harmony of Church and town in the call and settlement of his successor.

GENERAL INTELLIGENCE.

LOTTERIES.

A bill for a lottery is said to have been passed at the late session of the New-Hampshire Legislature, for the rebuilding of Westmoreland bridge. A successful opposition has for a number of years been made by the Legislature of Massachusetts to this expensive and impolitic mode of raising money. A similar opposition has also been manifested by the Legislature of New-Hampshire. The present application for a lottery was opposed by Mr Peabody, of Exeter, Chairman of the Committee who reported in favour of the bill.

"If he could be favourably disposed to grants of this description under any circumstances, he should be inclined to support this. But he was deeply convinced of the impolicy of all such grants, in all cases. This mode of raising money for particular objects, was utterly at variance with the character and habits of our community. It was a tax on the many for the benefit of the few. The influence of lotteries on the morals of the community was injurious, from their tendency to excite extravagant hopes, and hazardous speculations. Adventurers in them always over-rated their chances of success, and under-valued their chances of failure; and were tempted to involve themselves deeply, without reflecting that they thereby lessened in the same proportion their chances of success,—on the principle, that the purchaser of all the tickets in any lottery must lose at least half the amount of the capital invested. They were very liable to fraud, which proprietors could not always prevent; and mere misfortune, as respected them, had all the effect of fraud. The subject was now before the Legislature of Massachusetts; and that state had fully discovered, that these grants were mischievous both to the proprietors and the community."

[P. S.—Since the above was in type further acounts have been received, in which it is stated that the bill for a lottery was rejected.]

LONGEVITY. The habits and climate of New-England are undoubtedly favourable to long life. We are informed that in the burying ground of New London, Conn. there are four graves adjoining each other, containing the remains of four persons of the same family, (of the name of Starr) aged as follows—Mary 87, Abigail 83, Mary 99, and Jonathan 90; average 90. A number of the family of Way, in the same place, average considerable over 80. *N. Y. Statesman.*

SPANISH CLAIMS. The Commission appointed under the Spanish Treaty for adjusting the Claims which are paid out of the proceeds of the Florida purchase, expired on the 8th inst, and the report of the Commissioners, with a list specifying the amount of the several claims allowed, was immediately transmitted to the department of state. The whole amount of the claims allowed is $5,454,545 13, a much smaller sum than we believed was generally expected would be proved.—The sum of five millions of dollars allowed for the extinguishment of these claims, will afford a dividend to the successful claimants of $91.66 2-3 per cent, on the sums awarded as due. *Daily Adv.*

These claims have made good business for a number of lawyers. We are pleased to hear that the *commissions* of a distinguished and worthy gentleman of this city amount to about *seventy thousand dollars.* Gazette.

PRIZE ESSAYS. The American Academy of Arts and sciences, in Massachusetts, have given notice, that a premium of one hundred dollars, or the Academy's gold medal, will be awarded to the author of the best essay (subject hereafter named) which may be offered to the Corresponding Secretary before the 1st March, 1825, under the usual regulations and conditions. The following subject has been assigned by the Academy for the present year;—"An Enumeration and an account of the materials which exist for the history of the native tribes of America, before the discovery of the continent by Columbus."

The Rumford Premium. Several applications have been made to the American Academy, by claimants for the rich premium of the Count, which now amounts to nearly $1000; and the essays have been referred to Drs. Jackson and Bigelow, and Mr Treadwell, to consider and report on them.

The Hon. JOHN Q. ADAMS is appointed to deliver an address before the American Academy of Arts and Sciences, on this or the next yeat; and has accepted the appointment.

MUNICIPAL COURT. At the May Session of the Municipal Court, five men were sentenced to hard labour in the State Prison, one for five years—two for four years—one for two years, and one for one year.

At the June term six were sentenced to hard labour in the State prison, viz. Robert Riley, six years, for conterfeiting—John Lewis, for larceny, three years, and Timothy Hughes, Enoch Hurlbut, Frederick Burns, and Gregory O. Bray, each three years for shop breaking.

Several young offenders convicted for larceny the first time were sentenced to hard labour in the House of Correction for different periods, according to the aggravation of the offence.

John H. Schaffer was fined $66. 66 cts. for retailing spirituous liquors without license.

A citizen was fined $20 and costs for shooting muskets loaded with powder and ball, within the city.

FIRES. A serious and alarming fire broke out on Sunday morning in the stable of Mr Andrew Morton, (belonging to the estate of the late Adam Colson) in Hawley-street, near Trinity Church. The fire was discovered about one o'clock, bursting from the shed in which his carriages were kept, and in the upper part of which was stored a quantity of straw. So rapid was the progress of the flames that the adjoining stables were in a blaze before any of the horses could be got out, all of which (fifteen in number) and one cow were burned.

The fire communicated to the dwellings of Mr Samuel Billings and Dr Jeffries, which were consumed, the walls only being left. The house (wooden) in which Mr Morton lived was much burned; but the wind fortunately blew the fire from Trinity Church, (also of wood) and thus our fellow citizens by their activity, were enabled to prevent a farther spread of the fire in this direction.

A subscription has been opened to indemnify Mr Morton in part for his loss of property by the late fire. It was ascertained last evening that between 2 and 3000 dollars had been already subscribed.

On Wednesday evening, about half past 11, a fire broke out in the upper story of Messrs Carters' type foundry. The whole of this extensive establishment, with the Bindery of Mr Roberts, was destroyed. We understand the loss is estimated at between 30 and 40,000 dollars; and are happy to state that it was insured to about that amount.

BALTIMORE ATHENÆUM. It is proposed by the Proprietors of this Institution, to erect a large and beautiful edifice, for the accommodation of their own and other literary and scientific institutions. The whole cost $20,000.

N. YORK ATHENÆUM. It is likewise proposed in New York, to erect a building in that city, on the plan of Count Rumford, for the accommodation of the Athenæum.

Samuel L. Knapp, Esq. of this town, is appointed to deliver the Oration, before the Phi Beta Kappa of Dartmouth College, at their next anniversary.—N. H. Carter, Esq. of New York, one of the editors of the N. Y. Statesman, is to deliver the Poem on the same occasion.

The annual address before the Rhode Island Society for the encouragement of Domestic Industry will be pronounced by the Hon. William Hunter, of Newport.

COLUMBIAN COLLEGE. The Treasurer of the Columbian College at Washington, acknowledges the receipt of $853 in donations during the month of April. Seven of the donors gave $100 each, and among them we notice the names of the Hon. John C. Calhoun, of Washington, and the Hon. Daniel Webster, of Boston

Governor Duval, of Florida, has received instructions from the Secretary at War, to select and send to Washington, some of the most distinguished Chiefs of the Florida Indians, on a visit to the President.

Col. Humphreys was to set out from Florida for Washington about the end of last month, in company with several of the Chiefs, to visit the President.

A BUSINESS TOWN. The editor of the Georgetown, (S. C.) Gazette states, that the streets of that place have assumed "*a verdant hue,*" and expresses a hope that there may be enough people remaining during the summer, "to stone the rabits as they gambol near the market house."

ANOTHER CANAL. The Canal from Boston Bay to Ipswich Bay was opened last week; and vessels whose draft of water is within the rise of the tide, can now pass it. Between five and six miles are saved by this experiment in a passage from Boston to Ipswich and Newburyport; and when the wind is adverse for doubling Cape Ann, the eastern coasters may profit by it. An appropriation of $6000 was made by Congress for this object.

BREACH OF MARRIAGE CONTRACT. An action for breach of promise of marriage was tried at Danville, in Vermont, on the 11th inst. and after a trial which lasted twelve hours, in which the inhabitants of the village appear to have taken a deep interest, the jury gave a verdict for the plaintiff of 325 dollars damages, and costs, which was considered the full amount of the defendant's property.

DECREASE OF CONSUMPTION OF RUM. Mr Hume has stated to the House of Commons, that in England, the annual consumption of rum had decreased from 3,600,000 gallons to 2,500,000 gallons; in Scotland, from 345,000 gallons to 160,000 gallons; and in Ireland, the yearly consumption was 1,700 gallons.

LONDON NEWSPAPERS. There are between fifty and sixty newspapers published in London. The number of daily papers is thirteen, of those thrice a week seven, twice a week nine, weekly twenty-three The whole number published in the United Kingdom in 1782 was 79; in 1796 146; in 1821 284. We have noticed in the New-York Evening Post some remarks on the above account of English newspapers, and find that that State alone has two papers more than all England put together. The whole number published in the U. States, appears by the last official statement to have been five hundred and ninety-eight.

NEW HAMPSHIRE LITERARY FUND. The sum received by it, during the last year, from the Bank Taxes, was $5,072 95.

THE SEASON. Thus far the weather has not proved with us very favorable to anticipations of an early harvest, while in Virginia, the accounts of the Wheat, Corn and Tobacco, represent the season to be very forward, and promising an abundant harvest.

ROSES. The Linnæan Garden in New York contains more than three hundred varieties of roses, among which is a species of the Black Rose.

VACCINATION. The number of persons vaccinated, in Providence, during the last month, at the town's expense, was 650, besides which, about 100 were vaccinated gratuitously by Dr Fuller.

TOWN IMPROVEMENT. The sum of $25,000 was appropriated at the late town meeting, in Providence, for the purpose of deepening the river, and removing the obstructions from it, in the neighbourhood of the town.

COLONIZATION SOCIETY. It appears, by the address, lately delivered by R. G. Harper, that this Society are already in possession of funds to the amount of $20,000.

COTTON. It is said, that a large quantity of Cotton is to be raised in Virginia this year, and it is proposed to attempt raising it next year in Maryland.

FEMALE POPULATION. Ohio has 24,642 more males than females; in Vermont the females exceed the males by 226; in Rhode Island, 2,420; in Connecticut, 5,565; in this State, by 12,111.

The Rev. Dr Lindsley, late president of Princeton college, has accepted the appointment of president of Columbia college, at Nashville, Tenn. which is to be opened, under his auspices, about the 1st of November next.

IRON CHIMNEYS. It is recommended in one of the London newspapers that chimneys should be constructed of iron, instead of brick, as they might be thus rendered more elegant, and being made of separate pieces, more easily cleansed, and be secure from fire originating in them, and communicating to the house.

COLONIZATION IN HAYTI. On Monday last, Mr Granville, the agent of the Haytien government, arrived in this city from Philadelphia. From conversation with him, and from a copy of his instructions which we have been permitted to peruse, we have derived the following information respecting President Boyer's views and plans on the subject of the colonization of our colored countrymen in Hayti.

The President has authorized Mr Granville to make provision for the transportation of 6000 colored people to Hayti during the present year, viz. 1000 to be landed at Port au Prince, 1000 at Cape Haytien, 1000 at Port Plate, 200 at Samana, 1200 at St Domingo, 600 at Jacquemel, 500 at Les Cayes and Jeremie, and 500 at Gonaives. With those emigrants who will form themselves into companies of twelve or more, and will come under obligations to cultivate such fertile lands as may be assigned to to them, the agent is authorized to contract, that the expense of their passage and maintenance during the voyage shall be paid on their arrival at Hayti by the government, which will provide them besides with the means of subsistence during four months after their arrival. The government will also give to these emigrants a perpetual title to the lands which they cultivate. As for those who wish to engage in commercial or mechanical pursuits, or who desire to cultivate the soil, or labour in other ways on their own account, and not under the direction of the government, the agent is authorized to assure them that the expense of their passage and maintenance during the voyage shall be paid in Hayti, provided they bind themselves to reimburse to the government, within six months after their arrival, all the monies which shall have been advanced on their account.

The agent is also directed in certain cases to make provision for defraying the expense of removing the colored people from the interior of our country to the place of embarkation, and for the purpose of meeting this and other exponses, the President has sent out to a merchant in this city a cargo of coffee, the proceeds of which are to constitute a fund, at the disposal of the agent.

From the instructions it appears that the emigrants will be entitled by the constitution, after a year's residence, to all civil and political rights of citizens, and that they will have entire liberty of conscience, in matters of religion; but no other privileges will be granted to the emigrants than those enjoyed by the citizens of the state, and all who go, must go with a determination to conform to the laws. *N. Y. Observer.*

GREEN AND BLACK TEAS. A writer in the Baltimore Morning Chronicle, has published a refutation of the "*vulgar error*" that tea is deleterious to health, and gives the result of a course of interesting experiments, made by a member of the Royal Institution, by which it appears, that not the slightest portion of copper can be found in green teas. The tea is dried in China, on porcelain slabs, and not on copper plates, as supposed by some.

GEORGIA. The Governor of this State has lately made a most violent, threatening communication, to the Secretary of War in relation to the Cherokees. He intimates, that, if the claims of his State are not allowed, that the terms of her union with the other states, will be infringed.

A letter from Natchez, dated May 26, states that the Mississippi continues to fall, and has left all the low ground from Concordia up, in a state fit for the cultivation of cotton which gives the planters on the opposite side of the river a fair prospect of as much of the staple commodity as they can well pick.

Upwards of $3000 have been collected in Philadelphia, for the sufferers by the fire at Newcastle, Del.

It is reported that the splendid Library of the New York Historical Society, will probably be sold at auction in a short time, unless the Society receives some pecuniary aid.

Strawberries are very plenty at New York and Philadelphia—at the latter place the usual Strawberries are at 10 cents a quart; but some which were uncommonly large sold at 50 cents.

A Musical Language has been invented at Paris—in which a Turk and a Frenchman kept up a conversation for half an hour with a flute and a fiddle.

The Legislature of Connecticut have provided by law, that the bodies of persons dying in their State Prison, may be delivered to the Medical College for dissection.

The following is an extract of a letter from Capt. Wm Wheelwright, late of Newburyport, dated Guyaquil, March 18th.—"I left Lima in the hands of the Spaniards. They entered the city, 3000 strong, on the 25th ult. the handful of Patriot soldiers retreated before them. All was quiet; foreign property was respected, and no excesses committed.—What will be the event of these things it is impossible to say. The Spanish army is formidable—but if Bolivar has time to get his troops from Venezuela, he will be successful—but should the Spanish army press hard upon him, before the reinforcement arrives, he will be compelled to retreat."

The interest of the National Debt of France is four and a half millions—on the Debt of England thirty millions.

FOREIGN ARTICLES.

ALGIERS.

Extract of a letter, dated Algiers, 21st March, 1824, from Wm. Shaler, Esq. to his friend in Massachusetts.

"The port is now blockaded by a Vice Admiral, with a variable number of ships, and from the temper of the parties, I apprehend that the consequences will be very serious. On the departure of the British Consul, I spread my flag over all the interests, political as well as personal, that he was compelled to leave behind, and they have been thus most efficiently protected from injury and insult; and these interests comprehend the representation of Austria, Naples, Tuscany, and Portugal, with houses, gardens, goods and chattels, to a vast amount. These facts have only tended to develope the strength of my credit here, which I was before ignorant of myself, and not to impair it in the slightest degree. I have been off once to visit the admiral, at the request of this government, but to no effect.

"The prospect at present here is, that there will be an affair more serious than that of Lord Exmouth." *Pal.*

RUSSIA. The Emperor of Russia has lately decided that no foreign writer shall be authorized to dedicate any work to him without having previously solicited permission from the Minister for Foreign Affairs, through the Russian Ambassador resident in the country in which the author resides. The prohibition has been caused by the inconceivable audacity of an Englishman, who has with great effrontery dedicated to his Majesty a book written against his government and all the entire Russian nation.

IRELAND. In a late debate in the House of Commons it was stated by Mr Hume, that there are 512 dignitaries of the church, in Ireland, to a population of 500,000 Protestants, which he denominated a numerous staff—a sergeant to every ten men. He said the Catholics instead of being four or five to one Protestant, were now fourteen to one. He attributed the distress of the Irish to the exaction of tithes to support the Protestant church, and stated some facts respecting the princely income of the Bishops, &c. in Ireland.

IMPORTANT CHANGES. By the late arrival from Europe, information has reached us through a private channel, that his Majesty's Government have resolved to disunite the civil and military government of India; as also that of the North American provinces. It is added that his Excellency the Earl of Dalhousie is selected for the highly honorable station of Commander-in-Chief in India, and that the Hon. Sir Francis Burton, now Lieut. Governor of Lower Canada, is to be placed at the head of the civil government of that part of his Majesty's dominions. *N. Y. Albion.*

CORRESPONDENCE. *The favour of our respected correspondent "A. Z." will be attended to next week.*

INSTALLATION.

In Hamilton, Essex county, Rev. Joseph B. Felt;—installing clergy—Rev. Mr Cogswell, of Dedham; Rev. Mr Gile, of Milton; Rev. Mr Fiske, of Wrentham; Rev. Dr Dana, of Ipswich; Rev. Mr Crowell, of Essex; Rev. Mr Burgess, of Dedham, and Rev. Mr Emerson, of Salem.

MARRIED,

In Medford, on Wednesday evening last, by the Rev. Mr Bigelow, Mr Benjamin C. Clark, merchant, of Boston, to Miss Mary Preston, second daughter of Remember Preston, Esq.

At Cambridge, Mr Reuben Winslow, of Roxbury, to Miss Harriet Wyeth, daughter of the late Mr Jonas Wyeth.

DIED,

In Virginia, Mr Jeremiah Ward, aged 118 years, a native of that state.

In Thomaston, Me. on Sunday last, Mrs. Knox, aged 68, relic of the late Gen. Knox.

In Roxbury, Dr Noah Fearing, formerly of S. Bridgewater.

In Stoughton, on the 19th inst. Mrs Ruth, wife of Elijah Atherton, Esq. aged 39.—She possessed that character of excellence which has rendered her loss irreparable to her family and deeply afflictive to all her friends. With a disposition uniformly amiable and unruffled, she filled the sphere of an affectionate wife, a tender mother, and a faithful friend, with great propriety. Under her distresses, her patience was exemplary, and resting on the promises of mercy, she suffered and died, without a murmur, in perfect submission to the divine will. Without any pretensions to christian excellence, she exemplified a blameless and useful life and a "spirit without guile;" which is a righteousness so conductive to domestic comfort, social happiness and public peace, that we trust, while much which is more imposing will be counted worthless, this will be had in everlasting remembrance.

[*Communicated.*

Religious Tracts.

FOR sale at the office of the CHRISTIAN REGISTER, the following valuable religious Tracts:

Life of Eleanor Morland, 3 cents.—Thomas Dormer, 3 cents.—Drunkenness, 3 cents.—Duties of Children, 3 cents.—History of Isaac Jenkins, 6 cents.—Lottery Ticket, 3 cents.—Edmund and Margaret, 3 cents.—Geneva Catechism, first and second parts, 3 cents third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 38 cents for 2 vols—the sentiments which should accompany the Baptism of children. By the Rev. Henry Colman, 4 cents—the duties of parents: a discourse. By Aaron Bancroft, D. D. 4 cents.

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Questions to Trinitarians, 12 cents per dozen

Appeal to the candid, 12 cents per dozen

Answer to the question,—Why do you attend a Unitarian Church? 12 cents per dozen

The language of scripture respecting the Saviour, in relation to God the Father, 6 cents.

A Sermon on the manifestation of God; founded on 1 Timothy iii. 16; by Joseph Richardson, minister of the First Parish in Hingham.

A Sermon on the religious opinions of the present day. By Thomas Gray, pastor of the church on Jamaica Plain, Roxbury.

A Discourse, in which the doctrine of the trinity is examined, and some remarks made on Calvinism. By Jacob Flint, minister of the Church, at Cohasset.

Dr Channing's sermon at the ordination of Jared Sparks. Twelfth edition.

Recollections of Jotham Anderson.

JUST Published, and for sale at the Counting Room of the Christian Register, and at the principal Book-stores in this city, "The Recollections of Jotham Anderson, Minister of the Gospel.—I have been young, and now am old. O magnify the Lord with me, and let us exalt his name together." April 16.

Bean's Advice.

THIS day published, and for sale at the counting room of the Christian Register,

The Christian Minister's Affectionate Advice to a New Married Couple. By Rev. James Bean. It is a book of nearly 100 pages 18mo, and will be afforded to subscribers, neatly bound in morocco, at $2 40 per dozen. It is a work wholly of a practical character, and has been highly approved and recommended by the clergy of various denominations. Those of the clergy, or others, who may wish it, can yet obtain it at this office, by the dozen, or in greater quantities, at the above price. April 23.

Books, at Reduced Prices.

JAMES W. BURDITT, having a large Stock of Books on hand, intends to dispose of part at very low prices. He has, in addition to his present Establishment, taken Store No. 92, Court-street, (three doors west of Franklin Head) where the Books will be sold by retail—the Collection consists of several thousand volumes of English, Scotch, and American Editions, and many of them will be sold for less than one half the retail prices. Among the assortment are Bibles of all sizes, suitable for the *Pocket, Family or Pulpit,* with or without Notes.

Also—a number of *Suttaby and Walker's* miniature editions of the Poets, &c.

Printed catalogues, with the prices affixed, may be had gratis at the above store. May 21

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court-street, and at the Counting Room of the Christian Register, price 12 cts. "Two Letters on the genuineness of the verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of N. York, by HENRY WARE, jr. Minister of the Second Church in Boston. *Third edition.*

Advertisement to this edition. Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their re-publication. A very few slight alterations have been made, and an essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the letters are again submitted to the public with the hope that they may do something to aid the cause of christian knowledge and truth.

Miscellanies.

THE INDIAN FLOWER.

The shadows of twilight
Steal over the sky,
And the star of the evening
Has risen on high.

The sweet breathing flowers
Are seeking repose,
And the dewy drops moisten
Their leaves as they close.

The fragrance they scatter'd
Around them all day,
In the chill of the night-breeze
Has melted away.

Like the friends of life's sunshine,
Whose falsehood is found,
When the cloud of affliction
Is gathering round.

But one is still left us
Now walking alone,
Whose perfume is richer
Than all that are gone.

It rises from slumber,
Its sweetness to shed,
When each child of the day-light
Is drooping its head.

So, when false friends forsake us,
There still are some hearts
Who cling to us closer
As pleasure departs.

Their smile can illumine
Our darken'd path yet,
Though the Sun of our fortunes
For ever has set. *London Lit. Gaz.*

From the Liverpool Mercury.

MIGHT MAKES RIGHT.

A sparrow perched upon a bough,
Spied a poor beetle creep below,
And picked it up. "Ah, spare me, spare!"
The insect prayed; but vain its prayer.
"Wretch!" cries the murderer, "hold thy tongue,
For thou art weak, and I am strong."

A hawk beheld him and in haste,
Sharpens his beak for a repast,
And pounces plump upon him. "Oh,"
Exclaims the sparrow, "let me go."
"Wretch!" cries the murderer, "hold thy tongue,
For thou art weak and I am strong."

The hawk was munching up his prey,
When a stout eagle steered that way,
And seized upon him. "Sure, comrade,
You'll spare my life—we're *both a trade!*
"Wretch!" cried the murderer, "hold thy tongue,
For thou art weak, and I am strong."

A sportsman saw the eagle fly,
He shot and brought him from the sky;
The dying bird could only groan,
"Tyrant! what evil have I done?"
"Wretch!" cries the murderer, "hold thy tongue,"
For thou art weak, and I am strong."

'Tis thus that man to man behaves;
Witness the planter and his slaves.
'Tis thus that state oppresses state,
And infant Freedom meets its fate.
Naples and Spain must hold their tongue,
For Austria, France and Co. are strong.

THE PARTING.

From "Recollections of an eventful life." By a soldier.

We had been about three months in the island of Jersey, when the order came for our embarkation to Portugal; but only six women to every hundred men were allowed to accompany us. As there were, however, a great many more than that number, it was ordered that they should draw lots, to see who should remain. The women of the company to which I belonged, were assembled in the pay-sergeant's room for that purpose. The men of the company had gathered around them to see the result, with various degrees of interest depicted on their countenances. The proportionate number of tickets were made, with "to go" or "not to go," written on them. They were placed in a hat, and the women then called by their seniority to draw their tickets. I looked around me before they begun. It was an interesting scene. The sergeant stood in the middle, with the hat in his hand, the women around him with their hearts palpitating, and anxiety and suspense in every countenance. Here and there you would see the head of a married man pushed forward from amongst the crowd, in the attitude of intense anxiety and attention.

The first woman called was the sergeant's wife—she drew "not to go." It seemed to give little concern to any one but herself and her husband. The next was a corporal's wife—she drew "to go." This was received by all with as much apathy as the first. She was little beloved either.

The next was an old-hand, a most outrageous virago, who thought nothing of giving her husband a knock down when he offended her, and who used to make great disturbances about the fire in the cook way. Every one uttered their wishes audibly that she would lose; and her husband, if we could judge from his countenance seemed to wish so too. She boldly plunged her hand into the hat, and drew out a ticket; on opening it, she held it up triumphantly, and displayed it. "Old Meg will go yet," she said, "and live to scald more of you about the fireside." A general murmur of disapprobation ran through the whole. "She has the devil's luck and her own," said one of them.

The next in turn was the wife of a young man who was much respected in the company for his steadiness and good behaviour. She was remarkable for her affection to her husband, and beloved by the whole company for her modest and obliging disposition. She advanced with a palpitating heart and trembling hand to decide on (what was to her, I believe,) her future happiness or misery. Every one prayed for her success. Trembling between fear and hope, she drew out one of the tickets, and attempted to open it, but her hand shook so she could not do it. She handed it to one of the men to open. When he opened it, his countenance fell, and hesitated to say what it was. She cried out to him in a tone of agony—"Tell me, for God's sake, what is it?" 'Not to go,' said he, in a compassionate tone of voice. "O, God, help me! O, Sandy!" she exclaimed, and sunk lifeless in the arms of her husband, who had sprung forward to her assistance, and in whose face was now depicted every variety of wretchedness. The drawing was interrupted, and she was carried by her husband to his birth, where he hung over her in frantic agony. By the assistance of those around her, she was soon recovered from her swoon, but she awoke only to a sense of her misery. The first thing she did was to look round for her husband; when she perceived him, she seized his hand and held it, as if she was afraid he was going to leave her. "O Sandy, you'll not leave me and your poor babie, will you?" The poor fellow looked in her face with a look of agony and despair.

The scene drew tears from every eye in the room, with the exception of the termagant whom I have already mentioned, who said,—"What are ye a' makin' such wark about? Let the babie get her greet out! I suppose she thinks there's nobody ever part with the men but her, wi' her fantin', and her airs, and her wark!"

The drawing was again commenced, and various were the expressions of feelings, evinced by those concerned. The Irish women in particular were loud in their grief. It always appeared to me that the Irish either felt more acutely than the Scotch or English, or that they have less restraint on themselves in expressing it. The barrack, the rest of the day, was one continued scene of lamentation.

We were to march the next morning early. Most of the single men were away drinking. I slept in the birth above Sandy and his wife.—They never went to bed, but sat the whole night in their birth, with their only child between them, alternately embracing their child and each other, and lamenting their cruel fortune. I never witnessed in my life such a heart-rending scene. The poor fellow tried to assume some firmness, but in vain; some feeling expression from her would throw him off his guard, and at last his grief became quite uncontrollable. When the first bugle sounded, he got up and prepared his things. Here a new source of grief sprung up, in laying aside the articles which he intended to leave, and which they had used together. The idea seemed fixed in his mind, that they would never use them in that way again; and as she put them aside she watered them with her tears. Her tea-pot, her cups, and every thing that they had used in common, all had the apostrophe of sorrow. He tried to pursuade her to remain in the barrack, as he had six miles to travel to the place of embarkation; but she said she would take the last minute of his company that she could.

The regiment fell in, and marched off, amid the wailings of those who, having two or three children, could not accompany us to the place of embarkation. Many of the men had got so much intoxicated, that they were scarcely able to walk. The commanding officer was so displeased with their conduct, that, in coming through St Helier's he would not let the band play. When we arrived at the place where we were to embark, most distressing scenes took place, in the men parting with their wives. Some of them indeed it did not appear to affect much; others had got themselves nearly tipsy; but most of them seemed to feel it acutely.—When Sandy's wife came to take her last farewell, she lost all government of her grief. She clung to him with a despairing hold. "Oh!—dinna, dinna leave me!" she cried. The vessel was hauling out. One of the sergeants came to tell her that she would have to go on shore.—"Oh! they'll never be so hard hearted as to part us!" said she; and running aft to the quarter-deck, where the commanding officer was standing, she sunk down on her knees with her child in her arms. "Oh! will you not let me gang wi' my husband? Will you tear him frae his wife and his ween? He has nae frien's but us—nor we only but him—and oh! will you make us a' frien'less? See my wee babie pleading for us!"

The officer felt a painful struggle between his duty and his feelings; the tears came into his eyes. She eagerly caught at this as favourable to her cause. "Oh! aye, I see you have a feeling heart—you'll let me gang wi' him!—You hae nae wife; but if you had, I am sure you wad think it unco' hard to be torn from her this way, and this wee darling." 'My good woman,' said the officer, 'I feel for you much, but my orders are peremptory, that no more than six women to each hundred men go with their husbands. You have had your chance as well as the other women; and although it is hard enough for you to be separated from your husband, yet there are many more in the same predicament, and it is totally out of my power to help it.' "Well, well," said she, rising from her knees, and straining her infant to her breast, "it's a' owre wi' us, my puir babie! This leaves us frien'less on the wide world"—'God will be your friend,' said I, as I took the child from her until she got into the boat. Sandy had stood like a person bewildered all this time, without saying a word. "Farewell, then, a last farewell, then!" said she to him. "Where's my babie?" she cried. I handed him to her—"Give him a last kiss, Sandy." He pressed the infant to his bosom in silent agony. "Now a's owre! Farewell, Sandy! We'll may be meet in heaven; and she stepped into the boat with a wild despairing look. The vessel was now turning the pier, and she was almost out of sight in an instant; but as we got the last glimpse of her, she uttered a shriek, the knell of a broken heart, which rings in my ears at this moment. Sandy rushed down below, and threw himself into one of the births in a state of feeling which defies description. Poor fellow; his wife's forebodings were too true! He was almost the first that was killed in Portugal. What became of her I have never been able to learn.

LADY ESTHER STANHOPE.

Persons who read the public papers with attention will remember that Lady Esther Stanhope, an Englishwoman, made herself, either by her beauty or her skill, chief of a tribe of the Arabs in the deserts of Syria, over whom she reigned with absolute power. Accounts have lately been received of this extraordinary woman, whose family, rich and powerful, vainly endeavoured to entice her back to Europe. Capt. Irby and Capt Mangles were charged to carry her some books and letters, and with this intention repaired from Jappa, which is in the interior, to the place of her residence, the old monastery, Mar Elias Alza, situated a league and a half from Saide. There they heard that this sovereign was gone to Jeba, in the middle of the mountains. The two Englishmen sent her the letters and books, with which they were charged, and at the same time requested permission to pay their respects to her personally; but she replied, that she had laid it down as a law never to suffer an Englishman near her. The two captains were informed that she was generally dressed like a Turk: that the people adored her, and were never satiated with talking of her beauty and magnanimity.

ELECTIONEERING.

If the public journals of a civilized country mark, as they unquestionably do, the state of public opinion and feeling, it is to be feared that no very favourable estimate will be made abroad in relation to our good manners or social intercourse—so far especially as the newspaper discussions are observed which relate to the presidency. It is melancholy that the period has already past, when candidates for the chief magistracy of the nation were presented in the naked garb of truth, and recognized by the spontaneous gratitude and applause of the people, regarding them as coadjutors in the immortal labours of their country's independence. It is to be regretted that the people should be deemed so ignorant of the rival candidates at this time, as to induce the establishment and patronage of presses throughout the Union, to assist the cause of some, and decry the reputation of others. Hence many of our papers teem with nauseous flattery and revolting abuse. Character avails nothing in the contest—it is the force with which malice can be propelled. And yet it would seem that editors, who would preserve their own self-respect, would abstain from lending their columns to party purposes—substituting men for measures, and degrading the means of truth to the ends of ambition. For the decency of the public press, we wish the contest was already over—for the decency of the press, we hope that the scurrility which prevails in relation to the subject may be discontinued—and for the honour and safety of the people we pray that *the time may never arrive when the subsidizing of a few newspapers shall make a President of the United States.* Charleston Courier.

LAMP TEA KETTLE.

The Editor of the New-England Farmer has invented and applied to use what he conceives to be an improvement on any methods heretofore made use of for heating or boiling water by a lamp, cooking by steam, frying, &c. by means of heat derived from a lamp.

The lamp is a tin vessel, shaped like a common tin porringer, which will contain about a pint. To this a cover is adapted, perforated with tubes to receive the wicks.

The tea kettle is set, and may be soldered in a case of tin, which extends round it, but does not embrace it so closely as to prevent the heat of the lamp from pervading the sides as well as the bottom of the boiler.

The tea kettles are more broad and shallow than usual, those which we have made being from 8 to 10 inches horizontal diameter, and 2 to 4 inches in depth.

I have used from 5 to 13 wicks. Five wicks of three eighths of an inch diameter, properly trimmed and employed, will boil 2 quarts in about 40 minutes.

Mr Newton has ascertained that one quart of oil, which costs but 12 1-2 cents will be sufficient to keep two quarts of water at a boiling temperature for six days, from 9 o'clock, A. M. to 11, P. M. *N. E. Farmer.*

Extract from a publication by Dr Thacher, of Plymouth.

IMPORTANT DISCOVERY.

A new method of milking cows. "I have had the satisfaction of witnessing, in presence of of a number of gentlemen, a cow evacuating the whole of her milk by the following simple contrivance. A rye straw was introduced into the orifice of each teat, through which the milk flowed spontaneously in a full and uninterrupted stream, until the udder was completely emptied. In exactly five minutes, between five and six quarts were thus drawn of. After the straws were withdrawn the udder was collapsed and empty, and not a spoonful of milk could be obtained by the efforts of the hand.

"The straws were introduced about half an inch, which is done with great facility, the cow discovers not the least impatience, but in withdrawing the straw a little force is required.—Small quills, made entirely smooth at the end, would be preferable; but milking tubes may be made of silver or tin. The size should be a little larger than a quill from the wing of a hen. Whether the habitual employment of the tube will tend to impair the retentive power of the teat or otherwise prove injurious, must be determined by experience."

AGRICULTURE.

He who has dominion over an acre, and rescues it from barrenness, and covers it with a smiling harvest, has more virtuous self-applause, than the conqueror of large territories, waste and desolate. The culture of the earth savours of filial affection. It is our bounteous mother; it affords us nourishment, and shelter and shade—fertile streams—fragrant flowers and refreshing fruit. We should love it for the sake of the living—for the sake of the dead. A beautiful plant, or a luxuriant vine, may suggest to a poetical mind the spirit of departed beauty, putting forth again from the earth where its form was inurned.

THE WONDERS OF PRINTING.

The London Observer, of the 12th of January last, contained two sheets, giving an account of the trial, and execution, &c. of Thurtell, for the murder of Weare: 137,000 copies of each sheet were sold—they produced the publishers fifty-five thousand five hundred dollars, out of which they paid the government for stamp duty sixteen thousand dollars: they used 634 reams of paper, the weight of which was more than *seven tons.*—If it had been printed on a press of the best construction in common use, it would have been required to work for three weeks, night and day. The presses of all the great newspaper establishments in London are worked by steam power, and the rapidity with which the operation is performed is difficult to imagine, though the fact is notorious. *Niles.*

PEPPER TRADE.

The pepper countries extend from about the longitude of 96 deg. to that of 115d. East, beyond which, none is to be found; and it reaches from 5 south latitude, to about 12 north, where it again ceases. Within these limits are included Sumatra, Borneo, the Malayan Peninsula, and certain countries, on the East coast of the Gulf of Siam. The whole produce, of the Island of Sumatra, is estimated not to fall short of one hundred and sixty-eight thousand piccols.

The whole quantity of pepper, annually produced is considered not to exceed three hundred and thirty thousand piccols.—The average price of pepper being nine Spanish dollars per piccol, the whole value of this article of export from India, is about three millions and forty-two thousand dolls. The average annual consumption of this article, by an individual, supposing the population of the globe to be one thousand millions, amounts to no more than three hundred and twenty-three grains, less than a grain a day. From these calculations, it is inferred, that the consumption of pepper, being in such common demand among men of all conditions, will always keep pace with the improvement of man himself and secure to the trade advantages proportionate to the demand for this article. *Salem Observer.*

FOR Sale at the Counting Room of the Christian Register, the following valuable Theological works, on very reasonable terms:—

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of every description, executed in a neat and accurate manner, at this office.

CH

VOL. III.

Miscellanies.

RELIGIOUS DISSIPATION.

The following article, from a late num
Charleston Southern Intelligencer, is so v
ed and well-timed, that we think oursel
in a course of duty in inserting it. C
does from a decidedly orthodox pape
but hope that it may be listened to wi
many, who, had it originated with us,
looked upon it with an eye of great d
jealousy.

I have headed this article with
term because, singular as it seems, I
one which approaches so near to
wish to convey.

We have been told over and ove
age in which we live is emphatically
of *action.*" I begin to fear that the
is more extensively true than the firs
of the phrase imagined; or at least
fear that its general application as a
among the many pious of the day, wi
ductive of mischief in society. I
Editor, you will not be startled by an
of opinions, which savour so much o
doxy, until you have heard me out
plain man, and desire to be as pl
meaning as I know how.

I had occasion a few days since to
my neighbour Mr Z. on some business
we were both concerned; it was a pr
hour in the morning, and the furnit
breakfast table was then vanishing
sight. We had just entered into co
on the subject of my visit, which was
rupted by the presence of Mrs Z. and
daughter, when a servant announced
and was followed by two young la
were formally introduced as the Miss
dear Julia," exclaimed one of them,
so glad to find you at home this mor
are just forming a new Society to be
—— Society. You know how much
have of such a Society. Come, put y
on our list; it is only three dollars
"I have no objections," said Julia,
father's consent; but really I do not
I shall find time to attend the meeti
Society." This doubt led to an in
the number of Julia's engagements.
to enumerate them: "Let me see, th
day morning for the —— Society, a
afternoon for the Bible Class; Tuesd
the —— Society, and Tuesday afte
—— Meeting; Wednesday morning
Society, Wednesday afternoon"——
Julia had saddled the mornings and
of every day in the week with their
burdens (pardon the figure, Mr Edit
a single afternoon, and that was to b
for a new institution which had long
templated. "But then the nights,
nights are not all engaged." Julia c
nights.—There were two "not pos
spoken." Mr Z. who had been lis
this time with an evident concern
versation, seemed, I thought, somew
and, if I mistake not, something lik
Quixotism" sounded from his lips.
declined his assent to the new enga
Julia. "How far, my love," he as
you read in the work I put into
last week?" Julia coloured; she
for want of time, and promised to b
dustrious in future. This promise
heard in consequence of an exclam
the elder Miss X. "Sure, Mr Z. you
we live in an age of "*action.*" "*A*
he—in a rather louder tone than his
had suffered him to use. "
does indeed seem to be *action* to som
—He recollected himself; and ve
expressed the reasons of his solicitud
been desirous of rendering his daug
in the domestic circle; and for th
had given her every opportunity o
ment. Mr Z. is himself a very pic
Few are more liberal in answering
of Zion. And the heart of no paren
more rejoiced than that of Mr Z.
united herself with the visible ch
open profession of religion. But
alarmed.—He saw an increasing dan
from an unexpected source; and
stated it.

The company departed, and it was
day that the name of Mr Z. and th
were coupled with the expression
zeal—ignorance of the "signs of th
too worldly minded—and I know n
It was the retort of a mortified spir
And it was spoken with all the lofty
self complacency, by the unsuccessfu
Alas! where will not extremes lea
extremes in deeds of benevolence
Mr Editor, I am a warm friend t
called the religious operations of
may honestly say, that I never refu
tribution to them to the extent of
But I am likewise a friend to that
"every thing in its place."

To me there is something attr
male enterprise exerted in the offices
charity. And I should pity the m
not a similar feeling.—But in my o